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WEEKLY REVIEW.

—Lord Northbrook, the new Viceroy, arrived in Bombay yesterday, and was received with all possible honour.

—How very sad and dreadful the tragedy that occurred at Deesa on Wednesday of last week. Was not the assassination of these two officers preventible? It was known the previous night that Butler had left his quarters, taking his gun and twenty charges of ammunition with him. Search was made for him, but in vain. Was it a very rigorous search? Were all the officers informed of the circumstance? Was Captain Laurie's compound searched? Referring to this event, a correspondent of a daily journal says:

"It is most sad and heartrending. I saw poor Laurie and his wife only last night. There was to have been a private theatrical entertainment on the very night of the massacre, in which both were to have acted. And poor Munro, to be stricken down in this way—in the prime of life and with glowing health in the morning, and in his grave before the sun set."

Is there no voice in such an event for all of us? We are all surrounded by people, many of whom, through drink or otherwise, have put themselves completely into the hand of the devil, and are ready to be used by him for any deed of atrocity, and there is no lack of murderous weapons wherewith to carry out their purposes. We have seen lately that the Viceroy of India, surrounded by his guards, may be struck down in a moment. Who is safe? How extraordinary the delusion that should lead the people in a world like this, to think all men mortal but themselves? What then, shall we pass our lives in continual fear of losing them? Shall we bring the blight of a perpetual terror over our existence? No, indeed; this would do us very little good, and there would be nothing of the nature of protection in it. Shall we pray every Sunday that we may be delivered from sudden death, and leave the matter there? Not so, for it may please Divine Providence that, like good Bishop Cotton, you should be snatched away in a moment. But let us seek to be prepared for sudden death. This is the language of Divine Wisdom: Watch therefore, for ye know neither the day nor the hour when the Son of Man cometh; be ye also ready; prepare to meet your God. Does this state of preparation unfit us to be happy here? On the contrary, no man has such assured peace and joy as he who is reconciled to his heavenly Father through Jesus Christ, and who has given over to Christ the entire disposal of all that concerns him. Can anything in the world be sadder than to see gentlemen and ladies dancing down the grassy slope that leads to a Niagara; occupying themselves in the endeavour to kill time by a continual round of worldly pleasures; living in fact as so many do in Bombay, and in India generally?

—A correspondent living on the North-East line of Railway, not far from Bhosawul, thinks that if the Bishop of Bombay has a minister to spare, a man of the right stamp, he could not do better than station him at Bhosawul as his head-quarters, to labour there and on the line. There is a large body of Europeans at Bhosawul, and a chaplain comes along once in four or five weeks. We cannot say that we attach much importance to the holding of an occasional service in such places. A man who would identify himself with the people, win their confidence by showing them that his heart is in the matter, humble, genial, faithful, friendly, one strong in faith, with an unction from on high, such a man would be a great blessing to a place like Bhosawul. No salaries can buy such men; we must ask the Lord of the harvest to send them forth.

—We learn from Kurrachee that a missionary of the Church Mission at that station has recently baptized a Hindoo, who had been in attendance on the services and a member of a Bible-class for some time. This young man had often expressed his conviction of the truth of Christianity, and had declared himself a believer, though he had shrunk from the domestic trouble and caste-persecution which baptism would have involved. He was suddenly laid aside by an attack of severe illness, from which he never recovered. He then found that he could not die in peace without confessing before men the name of Christ, and he sent for his friend the missionary to come and baptize him. Mr. Sheldon hastened to his side; his relatives were present, and did their best to dissuade him from confessing Christ, but his faith enabled him to resist their entreaties. He answered in an earnest manner and with marked clearness and intelligence the questions put to him for a testimony of his faith to the people present, and was then baptized. During the few days that intervened before his death, he spoke to all who visited him, heathen and Christians, of the peace and joy he had found. This is matter of much thankfulness; yet how much better every way it would have been if he had obeyed his convictions of duty when in health. There are many who, like him, are halting between two opinions, conscious of their obligation to confess Christ, but without that faith in Him which would have assured them of all needed grace and help and enabled them to go forward in his name. The law of the mind is that conviction loses its power when not obeyed; and they who in health refuse to follow Christ, will, as a rule, find themselves still more incapable of it in sickness. The moment we are willing to commit ourselves entirely to his guidance, it is our privilege to know that strength will be given us for all that shall be required of us. Without the willingness to be guided absolutely by his will, we cannot be said to have true faith in Him; for faith in Him includes faith in his will as best.

—We have received the first number of an Anglo-Marathi monthly, entitled *The Gospeller and Church Miscellany*. It is published at Kolapoor, and appears to be under the charge of the S. P. G. Mission at that place. It is printed however in Bombay, in the excellent type of the Education Society's Press.

—Only four persons were executed in England last year. Looking at the murders that are constantly reported in the papers, we are led to ask if this paucity of executions does not indicate something lax in the administration of law?

—There seems likely to be a rupture between the Prussian Government and the Romish clergy now enjoying the patronage of that State. The Government have informed the Bishop of Ermeland that his sentences of excommunication cannot be recognized. They thus throw the weight of their influence into the Old-Catholic scale; the battle is really between the Old-Catholics and the Pio-Nonites; the great question relates to the dogma of Infallibility.

A contemporary who speaks somewhat approvingly of our remarks on the subject of more self-denial on the part of missionaries, thinks the question becomes more complicated when missionaries are married.

"The impropriety, nay the impossibility, of subjecting a European lady and European children to such privations is manifest. The *Bombay Guardian* has hitherto, with good taste, avoided all discussion of this question; but he might, we think, do a service if he would take an opportunity of telling us *all* he really thinks about it. We doubt if he will offend any one by doing so."

If we admit that it is improper and impossible to subject a European lady with her children to such privations, our own position becomes tenable only on the presumption that missionaries should not marry. But we have no thought of laying down any such law. We believe that there have been and are wives of missionaries in this country whose absence would have been a great loss to the country; women that had the true missionary spirit, and whose instructions and example have been of the highest importance in training the wives and mothers of our Native church. But we would banish the opinion that prevails in some quarters, that a missionary must be married, and would give large encouragement to those who wish to remain single. In the Apostolic body there were married and unmarried. Now we would not *subject* any lady to a life of privations. We believe that many of those who consecrate themselves to the foreign mission work, anticipate and are prepared for a life of poverty and privation, and are taken by surprise when they find that so little of this is demanded of them by the rules and usages actually in force. We are not at all sure that if missionaries should see

it to be desirable, for the sake of an example to the Native Church and to give proof of their disinterestedness to an unbelieving world, to adopt a humbler style of life, their wives would refuse to join them in the change of life. As a matter of fact we find Englishwomen in almost all grades of life in India, and we have known refined, intelligent women in such poverty that they could not support a servant, ministering to their sick husbands, cooking the meals, mending their children's clothes, walking a long distance to market, &c., &c.; women with whom it was a pleasure to converse, and who seemed to be not degraded but elevated by their trials. If we can once get out of the bonds of our worldly Christianity, hampering and weighting us as the armour of Saul did David, if we can get among us the Spirit that animated the disciples in Pentecostal days, our difficulties will soon disappear.

Perhaps our contemporary, the *Indian Statesman*, may be interested in reading what Mr. T. C. Mitter, a Native Christian of Bengal, has to say on this subject:

"I may here observe that our Missionaries, whether European or Native, should not be married men. When the Hindu sees that the Missionary has no wife and children to care for, and that his best energies are devoted to their welfare, they cannot fail to recognize in such a life, and such a devotion, the superiority of the Missionary's professions. You will say, this is impracticable;—certainly so, with men who do not devote the entire man to the service of the Lord. Were our Missionaries unmarried men, the expense to the Societies by whom they are supported would be greatly diminished, and they themselves would be saved from many harassing thoughts regarding the maintenance and education of their children. As a father and a husband the married missionary has certain duties to fulfil, and to expect it otherwise, betrays ignorance of human nature. The unmarried European Missionary will not think of returning to his native land after a few years' service. India will be his home and her children his brothers and sisters. The married European Missionary cannot associate much with the converts, for the high education and the polished manners of his wife must be in his way. If, however, the European Missionary must needs be a married man, he would do well to take a native wife, for this is sure to produce a salutary effect on the Hindu mind. I may mention here, that I knew the Judge of a district who held this opinion."

THE Report of the Bengal Mission of the Free Church of Scotland, tells us of 47 pupils of the Calcutta Institution who passed the University examinations,—11 of them in the F.E.A., 11 as B.A., and 5 as M.A. There were 1,157 pupils in the school, and 136 in the College. The Missionaries believe that the religious condition of Calcutta would have been unspeakably worse than it is, without the influence of their missionary Colleges.

"No part of our Mission operations has been more interesting during the past year than our work among the Musalmans. Our native preacher, Kurban Ali, is a thoughtful man, who has read, and continues to read, important works in Persian and Urdu on the Mohammadan controversy: and he has had much intercourse with Musalmans of education. He is convinced that there are more then a hundred such men in Calcutta, who are in heart persuaded of the truth of Christianity. It is most desirable that our work among Musalmans should be enlarged, and we are now earnestly considering how this can best be done."

Miss Hubbard, engaged in Zenana Mission work, says:

"I was very much surprised once during the month of May to feel, notwithstanding the heat of the weather, a deliciously cool atmosphere as I passed along the court to the Bow's room. On questioning her, I was told it was the Thakoor's room, which was always kept cool during the hot months. She remarked warmly, 'Don't we try to keep ourselves from feeling the heat, and should it not be the first object of my care to pay the respect due to my Creator? *That* room is especially dedicated to him; and in order to make him comfortable, I have the choicest fruits and flowers of the season, ice, and punkahs to keep the place cool, while my Thakoor sits in a marble tub filled with water.' The saying about the old women seems to be true, for there is no doubt that they exercise a great influence over the young ones in these matters. The general opinion is, Let this generation pass away, and then we hope for a better state of things. What we want very much for the educated Hindu lady, now that her eyes are opening, is a library full of healthy-toned books in prose and poetry, treating of facts and fiction, in order to keep them from plunging into dangerous seas, losing ballast, and drifting away with every tide. We also want ladies who take an interest in them to visit them often. The cry always is 'Do bring somebody to see us; you know we would go, if we could.'

It is remarkable to notice with what delight they look upon the prospect, ever so distant, of a railway to England, as somehow being the means of uniting castes and creeds. The women say, '*Then* there will be a possibility of *our* going.'

The two most powerful incentives just now towards education seem to be—

1st. That it leads to good marriages. They say, 'Nobody will marry our daughters now-a-days, unless they know something: and unless they are married they cannot be *holy*.'

2nd. The example of the lower classes. They say, 'Women we would not allow to touch us, actually walk the streets with books and work in their hands.'"

The stations occupied are Calcutta, Chinsura, Calna, Mahanad, Pachamba (among the Santhals). There were six adults baptized last year. Some additional extracts we hope to place in our Miscellany next week.

WE take the following from the *Bombay Gazette's* London letter:

"It is a curious position to find oneself occupying, that of being seated at a meeting in London, in the year of grace 1872, listening to a man defending idolatry. Such was my own experience last night, when, in the course of a lecture at the rooms of the Social Science Association on the manners and customs of the Hindus, Sripad Babajee Thakur had something to say in favour of infant marriages, caste, and even idolatry. You may be curious to know what could be said in favour of the last of the three. Well, it was the old stock argument re-dressed and repainted, by which the worship of natural representations of heavenly things all over the world, and in all ages, has ever been defended. The Thakur said we kept photographs of friends we loved and of persons we valued, and we regarded those representations with care and affection, because they served to remind us of those of whose form and features we loved to be reminded, but who were absent from our sight. It was as well it fell to the lot of a Hindu gentleman to make the very obvious reply, for, from the lips of a benighted Christian, it might have perhaps seemed like prejudice or perverted taste. 'But' protested Desmukh, a Hindoo gentleman from Guzerat, a fluent English speaker, and a very able man, 'your photographs of Divinity are so shocking and revoltingly hideous! It is true we like to retain photographs of people we love, to remind us of their form and features, but your blocks of stone picked up on the banks of the Ganges, or your deformed, hideous, brazen images bought at a shop in the bazaar, of what sort of Divinity do they remind us?'"

This Mr. Thakur went from Bombay a few years ago to England, to complete his education, after having had the advantage of studying in the Governmental schools of this Presidency. Yet here we find him defending idolatry on the ground of one of the shallowest and faultiest analogies it is possible to conceive of. He should have illustrated his position by showing an image of the Hindoo God of Wisdom,—an elephant-headed, pot-bellied monster riding on a rat! What if he should make an image of a donkey, put the head of a monkey on it, bring it out to this country and show it to his friends as a representation of Her Majesty the Queen of England. This would be an outrage against propriety unspeakably less revolting than that for which he pleads.

A faithful photograph or oil-painting of Her Majesty would go but a little way towards making her known. If a person had nothing but that, he would still be at a loss to ascertain her mental and moral characteristics, her principles of action, her manner of life, &c., &c. The Queen's book answers the purpose much better; it shows her acting, speaking, desiring, willing, enjoying, planning, and the like. To know her in any satisfactory sense we need a faithful history of her life, disclosing in actual deeds and incidents the feelings and principles by which she is governed. Well, it is somewhat thus that God has been pleased to reveal himself. The Jewish nation was raised up for the purpose of affording a revelation of God, by the numerous and diversified particulars of his dealings with them, by the laws given to them, by the chastisements inflicted, and finally and supremely, by the advent of the Messiah and the details of his matchless life and death and resurrection. "What man knoweth the things of a man, save the spirit of man that is in him? Even so, the things of God knoweth no man, but the Spirit of God." But God is pleased to give his Spirit unto those that sincerely ask him; and under the guidance of the Spirit, through searching the Scriptures of truth, men come to the knowledge of God, and give proof in their lives of the wondrous power which that knowledge has over them, in assimilating their characters and aims to the character and aims of God.

In connection with the extract given above, the following passage from the Bishop of Ely's Lecture on "Christ's Influence on the World," will be read with interest:

"It is the witness of all religious antiquity, that while the soul longed to look up to and to rest in something above it, it was ever striving to bring that which was above it down to a level with itself. It could not grasp infinity, and it was ever trying to make it finite. So it devised man-gods and idol-gods. So it degraded God to be no higher than man, nay, likened its Maker to the 'grazed ox.' What Jesus Christ did was to bring God down to man, but not to degrade and lower him by doing so. He professed not to be a Man-God,—like the Saturn and Jupiter of Latium, like the Lama of Thibet, or like the Buddha of Ceylon and China; but the God-man, God dwelling in human flesh, and manifesting all the character of infinity in the person of the finite. It is impossible to remember the fables of heathenism without feeling that Deity is not only lowered, but utterly lost in them."

A PAPER read before the Bengal Christian Association, by Tarini Churn Mitter, on some of the causes of the slow progress of Christianity among the Hindus, has been published, together with a large number of statistical tables, showing the results of Indian Missions up to December, 1870. The obstacles dwelt upon are the following: 1, The Hindu system and the immorality of the people; 2, Attractions of the Hindu religion; 3, Withdrawal of Miracles; 4, Introduction of the Gospel by the dominant race; 5, Divisions among Christians; 6, Misconduct of Europeans; 7, Caste; 8, Mode of life of the Missionaries, European and Native; 9, Brahmo Somaj. This is a pamphlet well worth possessing, embodying a considerable amount of information, and containing many remarks that deserve attention. We

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commend the pamphlet to those who are interested in the subject of Indian Missions. (Publishers, Messrs. Hay & Co., Calcutta.)

The following is an extract from the work:

"I believe that when the Gospel is preached to my countrymen by missionaries possessed of the earnestness and self-denial of a Xavier, it cannot fail to attract my people. But considering that the European Missionary is unable to practise the kind of self-denial, which would attract the Hindu, it is very necessary that Missionary Societies should encourage an indigenous ministry as much as possible, for the native ministers are not likely to be exposed to those inconveniences and dangers to life to which the European Missionary would be rendered liable by the practice of such self-denial as has been described above. I believe that those who take to the work of evangelists and pastors among us should eschew the European mode of living, which not only incapacitates them for hard work, but makes them discontented with the salaries they may get either from the societies or their congregations. I fear it is the adoption of European habits (which is expensive) that has led a few native ministers to take secular appointments; and St. Paul's example therefore cannot help them in this matter. Unless our Native Padres should, like the Romish Missionaries in South India, 'eat plainly, dress simply, and have few luxuries at home,' they are not likely to influence our countrymen by their preaching. The European Missionary, I know, cannot go about barefoot and expose himself to the sun, but how is it that those evangelists and pastors who are natives of the country should fail to practise that virtue which would enable them to commend the Gospel to their countrymen effectively?"

The Bombay Guardian.

SATURDAY, APRIL 27, 1872.

THE COVETOUS BROTHER.

A CORRESPONDENT says:

"Will you please enlighten me on the following subject. In the last *Guardian*, under 'What is Truth?' your remark on 1 Cor. v. 11 does not specify the character of the covetous brother. It is easy to distinguish a fornicator, a railer, an idolater, and a drunkard, but how is one to know a covetous man? There are different standards and degrees of covetousness; under the pretence of economy, providence, poverty, frugality, and the like, one may remain quite unconvicted of the sin. How are we to deal with such a man, according to Paul's injunctions to the Corinthians?"

We are not insensible of the difficulty here indicated. We do not remember to have heard of any instance in modern times of exclusion from church fellowship on account of the sin of covetousness. Perhaps there have been such instances; they certainly have been exceedingly rare: it would not be safe to conclude from their rarity that the sin of covetousness has scarcely any place among modern Christians. The apostle does not speak of it as a sin very difficult of detection, and if it is so now, the presumption is that this is owing to the fact that society is honeycombed by it, that like a cancer, it has penetrated far and wide through the body, and they who should sit in judgment on it are themselves tainted by it.

We should remark, before we go further, that the word stands in direct relation with the tenth commandment, where the first thing a man is prohibited from coveting is his neighbour's wife. We in our modern speech have taken this passion quite away from covetousness, making a broad distinction between them; but there are a number of passages in the New Testament where covetousness is spoken of, where evidently this form of it is the thing in view. The word of God is doubtless right in identifying these desires; they spring from a common root, the want of respect for your neighbour's possessions, the itching desire to appropriate another's good. Still, in the majority of instances, the word is used in the New Testament to signify the undue desire for wealth, or the excessive tenacity of it; and, on the whole, we think it means so in the passage in question.

The professing Christian who allows his pursuit of wealth or his desire for it so to occupy his mind and heart, as to interfere with his growth in grace and hinder his usefulness, is open to the imputation of covetousness. It will not be possible for the church to deal with every case of this kind; but when a man's desire for wealth leads him to neglect some obvious undeniable duty, or to enter into relations that tend to impair his influence, or engage in traffic that is prejudicial to society, his Christian brethren should certainly notify him of his error, and, on his refusal to amend, should exclude him from their communion. There is a place in the interior where a large amount of cotton is bought and sold. The Europeans engaged in the business agreed among themselves that they would not buy on the Lord's Day. The Native merchants were as anxious to sell on that day as on any other. Some Europeans (not Englishmen) came, and disregarding the practice recently adopted, went into the market and bought on the Lord's Day; then the other Europeans, fearing to be prejudiced by the surrender of this advantage, gave up their rule, and the Lord's Day is now like any other day there. Here we see a stand for the right and good, and we see it abandoned, and victory given to the devil. But all around us we see, not only the law of the Sabbath, but other sacred laws, set aside and ignored, through the overbearing and uncompromising spirit of modern commerce. And alas! the princes of commerce are looked up to in the churches as men of influence, who confer a favour upon the churches by occasionally attending them. How, then, is this evil to be dealt with? Is it very certain that the clergy themselves would escape the imputation of covetousness? Does the opportunity of working harder for Christ, of bringing the Gospel before a larger number of souls, compensate them for the cutting down of their salaries? What an outcry would there be if the Government should begin to retrench by cutting down their salaries an anna or two in the rupee. Yet there is reason to believe that the high status assigned them acts as a formidable barrier in the way of their usefulness among soldiers. We mention this to show that we recognize the fact that as matters are now there would be immense difficulty in disciplining church-members on the ground of covetousness.

There are, however, bodies of Christians whose earnest desire it is to be guided by the law of Christ in all things, and we continue therefore to point out how this particular law may be applied.

We learn from 1 Tim. v. that there were some Christians who had poor relatives, for the support of whom Providence had made them responsible, who shirked this obligation, and threw them on the church for support. With reference to them Paul says they are worse than unbelievers, in not providing for their own. Here was a clear case of covetousness.

Demas hath forsaken me, says Paul, having loved this present world. It may have been regard for his own safety, or it may have been through some pecuniary interest, that Demas forsook Paul, when his duty to stand by him was made clearly manifest.

It is to be feared that State aid for the church has sometimes been sought through the influence of love of money, through a desire on the part of Christians to get rid of the duty of sustaining the institutions of Christ. Before this, however, there was the growth of covetousness in ministers, asking for larger salaries than the people felt disposed to give.

"Except a man forsake all that he hath he cannot be my disciple." Faith in Christ implies a confidence that we may safely leave every thing in his hands, and that if we are guided by him we shall want no good thing. This faith cuts up covetousness by the roots. This faith teaches that the best kind of life assurance is to be giving for Christ all we can, sharing our excess with the poor around us; then shall we have treasure in heaven, and our families shall have part in that treasure. Treasure in heaven does not mean treasure to be had when we go to heaven, but stores from which we may receive day by day according to our need. Doubtless the reason why it seems so difficult to deal with covetousness in our churches is because we have so little of this true Gospel faith.

Said Paul to the elders of Ephesus, "I have showed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive."

There was a young man in humble circumstances, but of an enterprising spirit and of excellent business talents, who early in life found that he could very comfortably live on the income he was then receiving, and who resolved to give to the Lord all that he might gain beyond this amount. The Lord prospered him wonderfully; his income was in the course of years doubled, trebled, quadrupled, but he held firmly to his promise, and gave away the surplus every year, continuing to the last to live in the humble style which he had adopted.

Such cases as the following are not unfrequently seen in this country. A young man earns a modest allowance, and lives comfortably upon it and has something to spare for charity. He gets on in the world; one promotion after another comes to him; but just as fast as his income increases, his expenses increase; he steps into a higher and still higher position, each new position demanding an enlarged expenditure. At length he reaches the top of the ladder, and his salary is ten times what it originally was. But is he any richer? not a bit of it. He has actually less for charitable purposes than before; in fact, he is in debt.

It is easy to see which of these two parties followed the law of Christ.

WHAT IS TRUTH?

To run. (1 Cor. ix. 24.) Each one seeking to be foremost, not in worldly honour and advantage, not in religious reputation, but in the service of Christ. The harder any one runs the more he stimulates his competitors; the more he exerts his powers the more effectually he secures the best development of the powers of others. So that love to his fellow-runners requires him to do his very best in running. Let every Christian adopt Jonathan Edwards' resolution: So to run as though one only person were to be saved, and I would be that one. Only in the Christian race my success is the success of many. Oh for a holy

competition among all Christians, to attain by the grace of God the highest attainable stage of perfection and consecration.

And were all baptized unto Moses in the cloud and in the sea. (2.) The word *baptized* is not to be translated by any word expressive of any mere action with water. It is not in the Greek a word signifying to dip (βαπτω), but a modification of that word (βαπτιζω), and in every instance is used in the New Testament in a religious sense. The word *immerse* has not in itself a religious sense; we have all of us been immersed many times, in childhood and since; but the word baptize always has a religious meaning in the New Testament. The children of Israel were certainly not immersed in the Red Sea; this fate was reserved for the Egyptians; the Israelites went over on dry ground, and came in contact neither with the sea nor with the cloud. The word baptized is followed here by the word *unto*, showing that it has the sense of consecration. This preposition could have no place after a word signifying *immerse*. Of course it does not mean consecration simply; but consecration by a public ordinance, involving confession of Christ on the one part and recognition of the subject on the other, with water as a symbol of purification. It is quite likely that there may have been something like immersion in many of the baptisms mentioned in the N. T.; though from the fact that we always find the rite administered in the Acts without any delay or difficulty, it is still more likely that it was not always in that form; and it is quite contrary to the genius and spirit of Christianity to elevate the mode into a matter of prime importance. The one great essential contemplated by our Lord in connection with it, is the public confession on the part of the neophyte, and the public recognition on the part of the church. His aim was to preclude the idea that so many in this country would willingly entertain, that open confession is not necessary, that Christ may be known and honoured and obeyed in private, without rupture of one's social and other ties. Christ leaves no place for this idea. Except we confess him, he will not confess us. We must stand up for him and stand openly forward for him; we must put him on by a public unequivocal rite, even baptism.

With many of them God was not pleased. (5.) The *many* here is in apposition with the *all* (1-4.) All had the same privileges; partook alike of spiritual meat and drink; spiritual being used here in the sense of supernatural, or as indicative of spiritual blessings offered them. So our Lord (John vi.) explained the multiplication of the loaves as pointing out the bread of life in Him; it was a spiritual repast the 5,000 made, inasmuch as the Spirit used it to set forth spiritual truths. The water that sprang from the rock spoke to the Israelites of the water of life, and the rock itself represented Christ.

Wherefore let him that thinketh he standeth take heed lest he fall. (12.) The wherefore refers to the instances mentioned of the falling away of the Israelites. The fact that they had enjoyed signal mercies and tokens of grace, and the fact that they had begun their pilgrimage under the leadership of God, did not preclude the possibility of their falling. In like manner, (the apostle argues) it was possible that the Corinthians, having set out under the leadership of Christ, might fall away, and certainly would if they did not take heed. Christians are kept by the power of God through faith unto salvation; and one of the grand means by which they are kept is the Scripture testimony concerning many who had enjoyed the highest means of grace, and made a capital start in the way of life, but who had afterwards forgotten their dependence and danger, and fallen into sin. No one will stand unless he take heed lest he fall. The Spirit of God keeps us not in a state of passivity, but through our activity. In the kingdom of grace there are no compensations provided for our want of diligence, faith, or self-denial. The angels of God will save thee from dashing thy foot against a stone, if thou walk circumspectly and prayerfully. If we would enjoy divine support we must not, like Balaam, tempt God to withdraw it by following our own will.

There hath no temptation taken you but such as is common to man. (13.) Literally, such as is human; such as belongs to humanity; no temptation but such as man can resist if he avail himself of the means afforded. This is the grand assurance given to the Christian; not that he shall not be tempted; not that there shall be no absolute need of his own circumspection and faith; but that he shall meet with only that maximum of temptation that he shall have power to resist, if by faith he avails himself of this. Hence the prayer and the corresponding walk,—Lead us not into temptation.

A way to escape. (13.) There is always a way out, or one shall be made, if we look for it, or in other words if we look to God in the moment of temptation. The aim of Satan is to hinder the tempted soul from looking to God, making it think that the temptation is itself sin and may not be taken to God.

Let no man seek his own (advantage) *but every man another's.* (24.) What an amazing transformation of society would this little rule effect. Under the working of this, I shall not need to be occupied about my own temporal safety or comfort, for all others shall be occupied about it. But suppose others neglect to follow the rule? Well, my obligation is the same, and Christ will look after my interests. And in v. 33 Paul shows that this was his own principle of action. He pleased all men in all things, and sought not his own profit but theirs, that they might be won to Christ and saved. He saw a connection between self-denial in trivial matters and the salvation of men; and intimates that Christians may hinder the salvation of men by stickling for their rights in petty matters. And he would have them follow him in these respects, just as he was following Christ, who pleased not himself.

Ordinances. (xi. 2.) Traditions. A tradition means something handed over. The mission of the apostle was to hand over to believers among the Gentiles, the great facts of the Gospel. The apostles were commanded by the ascending Saviour to teach believers to observe all things whatsoever he had commanded. These were the traditions which Paul made over to the Gentile churches.

LEAFLETS.

"Walk as children of light."—II.

THE expression "children of light" implies its contrary, children of darkness, and these two appellations designate, in a spiritual point of view, the entire population of the globe. There are great and numerous differences among men, differences in country, colour, race, rank, profession, trade, disposition, talent, acquirements, &c., still in regard to this spiritual relationship with God and with the true church of Christ on earth there are only these two classes and no more. You, my friend, are either a child of light or a child of darkness. It is a fact which cannot be gainsaid that the unregenerate man is really in spiritual darkness. He cannot see the way of escape from the power and the consequences of sin. Point out that way how you may, make it as plain as that two and two make four, and yet he cannot apprehend it. Like the Syrian army, who must have known that they had reached Dothan, or at least a place very near it, yet were easily befooled and led away a long journey to the stronghold of their enemies, the unconverted man is led hither and thither by every would-be guide, and again and again finds himself deceived: nevertheless he is just as ready as ever to put himself under a new director. It is assumed that every one is seeking happiness, trying in what way he may find a permanent good, a lasting contentment. Some therefore try wealth, others learning, others sensual pleasures, others the bestowal of charity. In a thousand ways do men seek the *summum bonum* of life, and yet do not find it. And when the true and only path to this grand desideratum is pointed out, they cannot see it. The reason is, they are in darkness, they are blind. But when Christ, the Light of the world, presents himself to their minds and turns upon them the lamp of his truth, there arises an overpowering conviction that there has been and still is something wrong in them, that they have been hitherto wandering in the labyrinth of error without knowing it, and are now as far from the exit as ever, and like the Syrians in Samaria, feel themselves doomed to destruction. Their blindness is now, what it was not before, apparent to themselves, and their cry is "Lord, that we might see!" The first flash of this heaven-lit lamp reveals greater darkness than was ever experienced, just as the lighting of a candle at twilight, makes the unillumined parts of the apartment darker than before the light appeared. Paul was so overpowered with the presence of Jesus that he was both mentally and physically smitten with an intense darkness. By and bye, however, the steady rays of the divine lamp dispel the gloom, and cast a flood of pure light on the path to heaven. The darkness flies before that light. Christ is apprehended as the only Saviour, the salvation of the soul is perceived as the only *summum bonum*. Then the renewed man cries out "*Eureka*," I have found it, rejoices with joy unspeakable, and rises up a new creature, a child of light.

To all who are thus illumined, the Apostle says, "walk as children of light." They are to remember that the world around is still in the same darkness from which they have been delivered, and they are so to conduct themselves that their communicated light may be seen and may shine in the darkness. Of course the world will dislike them and call them contemptuous names. Do not mind that. It is the thief and the evil doer who love the night and hate the day. The man who walks in light is afraid of nothing holy, nothing true. In his soul is kindled a light which should not merely direct his own conduct but by contrast reveal to others their darkness; attract them to the great source of all spiritual light—Himself. Most artists who essay to limn the person of the Redeemer usually paint a halo of light-glory around his head. If they paint him at all, they ought to robe him entire in such a halo, for "in him is no darkness at all." In such a glory should his people always walk, and like Æneas in his cloud, pass through the world themselves unseen but seeing all, and be recognised more by the light they shed, the good they do, than by the social position they occupy,—than by even the features of the face. They ought to be known rather as the Sons of God than as Brown the merchant, or Robinson the preacher. Wherever they go, wherever they live, they ought to be known as "children of light."

Believers, you are recognised and appraised as the people of God only by the light you diffuse around you. The fire-fly is not a whit prettier than thousands of its fellow insects, except when it uncovers its shining phosphorus and floats in the gloom before the eye. So, unless you let your light shine before men, you will be mistaken for the common children of darkness, and will fail to affect any good in the world. You are now the only living representatives Christ has on earth. He himself is not here in person as once he was to proclaim his love, defend his truth, or exhibit his character. This work he has committed to you to do it for him. As he once put himself in your place, vindicated the justice and the mercy of God the Father, and effected your redemption, so he has now put you in his place to uphold his honour, vindicate the truthfulness of his statements, and spread abroad in all directions the "light of the knowledge" of his redemption work. Yes, glorious honour. He has put you in his place, and made you at once representatives and fellow-workers. He has gone into a far country and entrusted his property, his vineyard, his honour, his credit to your keeping. See that you do not squander his property or put him to shame in his absence. He has given you light to know yourselves, and that there is darkness around you, which it is your business to dispel. "Walk therefore as children of light."

R. A.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

MY DEAR SIR,—I intended to have written you a few lines on my visit to some of the principal places of interest in these inexhaustible regions of ancient civilization and greatness, as Colonel Chesney calls Mesopotamia, but I lacked opportunity, or was employed in seeing, instead of writing. A stay of a few days at Baghdad, where I was kindly entertained by the British Consul, enabled me to note the principal points of interest in the old city of the Khalifs, besides making a tour to the Shia shrines of Kathemaine, Kerbela, and Nejif, Kufl, the oldest and first Khalif capital (now in utter ruin), the tomb of Ezekiel, the ruins of Birs Nimroud (the Tower of Babel of early travellers), and the Ruins of Babylon.* There is also on the plain a little to the west of the west side of the fine old city of Baghdad (for it is grand still, though much of it is ruins), the tomb of Zobeide, the favourite wife—and some say the only one—of Haroun-el-Raschid, both of whom figure in the "Alf-i-Leilat-u-Leilat," and near this the tomb of "Joshua, the son of Josedech the high priest," named in Haggai i. 1,—at least so it is reputed. There is probably as much truth in this

* I had visited the ruins of Ctesiphon, with its noble arch, on the left bank of the Tigris, 20 miles below Baghdad, and the ruins of Seleucia on my way up the river.

as that Ezra is buried in the mosque on the right bank of the Tigris, a day's steam from the tongue of land where the Euphrates and Tigris unite, and where the Garden of Eden is by some reported to have been. The Shia shrines I referred to were visited with some interest from the large numbers of Indians and Persians who resort thither, and for their historical notoriety. Kerbella is the *locale* of Hossein's tomb; and thousands of Moslems leave the world, charging their friends to bury them near that city; a similar desire is manifested in regard to Nejif, the city in which Ali, the son-in-law of Mahomed, is said to be interred. While the Jews, only to a less extent, exhibit a desire to lay their bodies to rest near the reputed tomb of Ezekiel, at Kifel, the old prophet who prophesied "among the captives by the river Chebar," and whose tomb is said to be in the synagogue in the little village beside the waters of the Shindiyah, a river made by a breach in recent times of the Euphrates, on its right of western bank. But of more interest than all were the desolate mounds of Birs Nimroud and of old Babylon. The Birs on the west of the Euphrates, has been so often described, that I need not repeat it. Its masses of vitrified brick look as if an earthquake only could have broken them; but the burning of immense blocks lately, of what some thought fire-proof materials in Chicago, prove that fire when it gets into masses of brick possesses a marvellous power. What could have been the purpose of the Birs, or of the other great mound with a tomb on it, to the east it is now impossible to say, but as the piles of stupendous ruins rise in all their shapeless grandeur, solitary amid the solitude, they read to all an unmistakeable lesson, proving the transitory nature of man's mightiest works. The three mounds of Old Babylon, all on the east of the Euphrates, are equally, if not more, desolate. A man stops near Birs Nimroud during the day to give water to thirsty wayfarers, but no man stops at Babylon except it be while he loads his ass with the gathered bricks. The three great mounds, the Amran, the Mujelibe or Kasr, and the Babel,* the most northern, and which is some 160 feet high, are all the abodes of foxes, or the resort of brick collectors only; for the ruins are a mile or more to the west of the usual track to Hillah; so that except to a few cultivators of garden grounds and shepherds, no man now passes through Babylon, though formerly probably it was like our modern Paris, a city sought by those who travelled, and who would take it on their way because the roads would lead them thither. The entire region, though the soil is a deep rich alluvial one, seems cursed with barrenness, and is covered for miles with a saline incrustation. Ruined canals and mounds, the debris of villages or towns, are everywhere to be seen for many miles, while not a tree is to be found except among the date groves watered artificially by the river sides. The Telegraph wires pass near what may have been the palace where Belshazzar feasted, and Daniel and his companions refused the King's meat; and where in later times Alexander held his drunken revels; but the once busy halls and terraces are deserted, and "the city become a desolation," though very unlikely to happen when the prediction was uttered.

I returned reluctantly to Baghdad from scenes so full of suggestions and of instruction, and after remaining a few days to suit the convenience of horse proprietors, I set out for Mosul. In Baghdad it may be remarked, though it has over 150,000 inhabitants, there is now no modern Christian mission. Ancient churches, Armenian, Syrian, Chaldee, Roman Catholic there are, but they do not seem to *grow*, and *exist* rather than *live*. It is possible that the Roman Catholic church may be an exception to this, as they have a nearly new church and schools, partly built at the expense of the French Government. The Jewish schools are, however, the best in the place, and the master teaches with much vigour and thoroughness, Hebrew, English, French, and Arabic; the last being the vernacular, besides Mathematics. The Jewish community, which is said to be wealthy, numbers over 20,000 souls.

My journey to Mosul occupied nearly 8½ days. Both horses and roads were bad, and besides a guide, one, two, or three sowars are necessary to prevent the very horses on which one rides from being stolen. A brief stay in Mosul has enabled me to visit several of the principal mounds, on the site of Ancient Nineveh, the capital of the first Assyrian empire. On most of them grass or wheat grows green, and lilies are coming up and will soon be in bloom; while one, the Koiyunjik, is full of excavations, and scarcely a dozen large stones are left. I saw one marble door-post, and the remains of a brick wall, and part of a staircase, but all relics of any value or interest have been removed. In one of the most northern mounds are two collossal winged bulls of polished marble, about 14 feet high, both facing north, and about 10 or 12 feet asunder, as if they guarded a door-way or stair-case, but all is earth around them, and they only indicate the contrast more strongly between former grandeur and magnificence and present ruin and decay. A small river, the Khauser, runs near what is thought to have been the palace of Sennacherib, but on the evening of my return a man shot a wild duck therein as I passed, and frightened a small crane or two, which may have been the bittern, while further on the Arabs were impounding near their black tents the sheep that had grazed among the mounds during the day. Thus has Nineveh literally become a desolation, "a fold and pasture for flocks." There is but little in Mosul of interest to you—the old churches, Syriac, Chaldee (with some 400,000 members), and Roman Catholic, perhaps excepted, barely maintain their ground. The latter, as in Baghdad, have nearly completed a fine church, and the schoolmasters are actively engaged in educating the young; they may well incite others to emulation. There is an interesting mission here of the American Board of Foreign Missions, under a native pastor, visited once a year by a Missionary from Mardin. The visit of the Rev. Mr. Pond was just being made at the time of my arrival, and I paid a visit with him to the schools and chapel where on a week-day afternoon I saw some 50 persons assembled for prayer and pastoral conference. There are probably about 120 members in all, and they seem to possess an earnest, humble spirit. I heard one man speak highly of their morals and of their honesty and industry as tradesmen.

I have met the missionary in company with one of the Bishops of the Chaldean church, named Mar Eliah, at the house of the British Consul, and have also been introduced to the venerable Chaldean Patriarch, Yusuf Odo, who gave me his portrait. Though his church is in communion with Rome, he is said to have opposed the Pope at the late (so called) Œcumenical Council. To the question which I put to the Patriarch, the Bishop, and the Missionary as to the human reason assignable for the non-progressive state of Christianity, which appeared to be in this part of Asia, "the presence of Islamism" was assigned by all as occupying the first and most prominent place. No Mussalman has been known to become a Christian here in the memory of any man living, though it is said, on not very high authority, that a few nominal Christians have, to enable them to marry Moslems, embraced the faith of Islam. This last phase of the kingdom of darkness certainly acts powerfully against Christianity here, and unless the Holy Spirit be poured out from on high to give power and efficiency to means, and to convince the world of sin and lead men to holiness, I see not how, humanly speaking, the cause of Christ and his Gospel can progress. I have said more than I intended. I start (D. V.) for Aleppo viâ Mardin and Diarbekir in the morning. Adieu!

Yours very truly,
WM. BROWN KEER.

Mosul, 29th February 1872.

To the Editor of the "Bombay Guardian."

DEAR SIR,—Do you not think that it is a pity that there should be any warfare between preaching the Gospel and teaching the Gospel? We might in the same way wage a warfare between street preaching and household visitation, between medical missions and purely evangelistic missions. Adults must be reached by street preaching, and the young ought to have as liberal a training as is calculated to develop their whole nature—bodily, intellectual, and moral or spiritual. The one is as necessary as the other, and when earnest-minded men, believing that both the systems are essentially necessary, engage in teaching the Gospel to young men in the class-room, they should not be stigmatized as fond of ease and comfort and afraid of incurring shame and obloquy if they went about preaching the Gospel everywhere. If people are disposed to proclaim the truth in the latter way only, let them do so, but do not find fault with those who are engaged doing the same work in the class-room, perhaps, with a greater degree of assurance that what they teach is much better understood than the proclamation of the Gospel to a motley congregation in some noisy street, where half of what you say is heard and the other half is waste of breath, as the writer for years has experienced over and over again in one of the largest cities in the Presidency. However, I hope you will not misunderstand me. I would not give up street-preaching. It is one of the appointed means of communicating the truth, and as such has its own value. It is God-honouring and God-glorifying. It enables us to press on men's hearts and consciences the proffered grace of God, and it has been the means of drawing sinners to God. I would prosecute this and not give up teaching the Gospel in the class-room, for it also has its peculiar advantages. Perhaps the following will set the matter in clearer light. We have a small Anglo-Vernacular school, which we close with religious exercises. About a fortnight ago we read the following words of our Saviour: "Not that which goeth into the mouth defileth a man, but that which cometh out of the mouth, this defileth a man." After dwelling for a day or two upon the corruptions that had crept into the Jewish religion through the false teachers of those days, we have now gone through similar corruptions amongst Brahmans, Marwaris, Mahomedans, and Parsis; we have been trying to convince our young men that they are defiled infinitely more by what comes out of their mouth, viz., evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies, than any amount of food, &c., that goes into them, or rather none of those things that go into the mouth defile a man. Not only this, but we have been trying to set before our young men what is meant by murder in the sight of God, adultery, &c., &c. Thus having established our position, we have gone over the whole doctrine of human depravity by referring to the passages from Genesis onwards to Revelation on the subject, and now the question of questions is, how could this deep-seated defilement be taken away? What means does Hinduism, Jainism, Parsiism, and Muhummadism, &c., &c. propose? What means does Christianity propose? These things will occupy us as many days as the question of defilement did, and I assure you in no lesson do our young men seem to take more interest than in the closing exercises which are conducted in Urdu, Marathi, and English. Will your advocates of street preaching take upon themselves and say that this is not preaching the Gospel. If they do, all I can say is let them come and stand by us when we go through our exercises, and then let them pronounce their opinion on the subject.

I feel with "W" that there is a good deal of illogical reasoning upon another point also, viz., since the establishment of our Universities very few have embraced Christianity, *ergo* to teach Christianity in our mission schools is of no use. But I have not time to show the absurdity of this just now.

Yours truly,
X.

Notice.

W. next week.

Epitome of News.

SATURDAY, APRIL 20, 1872.

—The police have offered a reward of Rs. 5,000 to any person who will give information as to the person who shipped a "quantity of rubbish as good cotton" on board the *Defiance*, which was "wrecked" at Natal.

—We are glad to find the *Indian Statesman* declaring that the Holi and Mohurrum festivals, as now practised, are simply intolerable, and that the community ought to be protected from the nuisance.

—The *Daily Examiner*: "A Syrian Protestant has set up a steam flour-mill at Acre, Mount Carmel, and is grinding wheat for the whole population of Galilee and along the coast. An Armenian Protestant has a saw-mill near the

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* The sun-dried bricks in the walls on the N. E. corner of the Tel Babel, or mound Babel, are in a perfect state of preservation, and the straw or reeds between the courses of brick, after being embedded for perhaps more than 2,500 years, is so strong that one can with difficulty twist it to pieces. These bricks are not inscribed, but all those on Tel Kasr and Birs Nimroud have the name of Nebuchadnezzar in arrow head letters.

mouth of the Orontes. A Protestant in Beirout is largely engaged in introducing kerosine oil and lamps from the United States, which are superseding the use of olive-oil for light."

—*Indian Statesman*: "The father of the lad from Sassoor, who was baptised the other day in connexion with the Free Church Mission at Poona, applied to Mr. R. H. Pinhey to have him restored on the ground, as he (the father) swore that the youth was under 16 years of age. It appeared, however, that the lad's age was 19, so he was allowed to remain with the Rev. Mr. Beaumont, who has succeeded Mr. Angus in charge of the Mission at Poona."

—A week or two ago a considerable number of prisoners escaped from the Tanna gaol. They were pursued by the troops of the station, and most of them were recaptured. One was shot in the pursuit,—fatally we believe. We have been much surprised to see no notice of this in our daily journals. The prisoners were Burmese.

Monday, April 22.

—Telegram from Hongkong, 20th: "The Messageries mail steamer *Ava*, bound for Shanghai, has come into collision with the steamer *Rona*. The latter steamer was sunk. The Captain was saved, but sixty people are missing. The *Ava* is at Amoy, repairing."

The man who attempted to cut down Mr. F. S. Growse, Assistant Magistrate of Muttra, was the other day sentenced by the Sessions Judge to seven years' rigorous imprisonment.

—It is calculated that 3,000 people die annually from snake-bite in the Madras Presidency.

—*Times of India*: "About the end of the last year a murder was committed on the hill of Tripathi, and the murderer escaped for want of sufficient evidence. Two European officers were sent up the hill to make inquiries, against the express wishes of the Mahunt, who represented to Government the danger of allowing any but Hindu officers to ascend a hill which bore so holy a character in the eyes of the Hindus. The Madras Government, however, were resolved to carry out their intention. A despatch at the same time was sent to the Secretary of State for India on the subject. In acknowledging the receipt of the despatch, the Duke of Argyll writes:—

'Your Excellency in Council has resorted to this measure with great reluctance; but the circumstances stated in the despatch under reply afford an ample justification for your proceedings, which have, therefore, my approval.'"

The presence of murderers did not defile the hill, but the presence of European officials took away its sanctity!

—*Times of India*: "We have received further particulars regarding what is now but too well understood when termed 'the Tragedy at Deesa.' Private Butler seems to have deliberately planned the murder of Captain Laurie. He accordingly remained absent from tattoo roll-call on the night of the 16th instant; and, on search being made for him, it was found that he had taken his rifle and twenty rounds of ball cartridge with him. The search, thereupon, was prosecuted more vigorously than ever, but no clue could be obtained as to Butler's whereabouts. It appears he must have been lying hid all night in Captain Laurie's compound, awaiting his unsuspecting victim. Why Butler should have entertained such deadly animosity towards Captain Laurie, who was so greatly beloved in the regiment, we have not heard; but Butler was a notoriously bad character, and always in trouble. Herein, no doubt, lies the explanation.

"Early on the morning of the 17th, Captain Laurie was riding out of his compound, dressed for parade, when Butler sprang from his place of concealment and fired at him. Poor Laurie fell from his horse wounded, when the ruffian reloaded and fired again. Captain Laurie had now sustained two wounds, one in the thigh and another in the shoulder. The firing at this unusual time and place brought Mrs. Laurie out to ascertain the cause. Her screams, following the shots, brought up the Adjutant (Munro), who galloped to the spot. Butler saw him approaching, turned towards him, and shot him through the heart. Poor Munro never uttered a sound or cry, but fell from his horse dead. Again Butler turned upon his helpless victim, and, advancing within three feet of him, inflicted another wound in the presence of Mrs. Laurie, who could do nothing to aid her husband. Now Lieutenant Crawford and Captain Stokes came up: they, too, were fired at; the wonder is how they escaped. Colonel Williams, too, had a couple of shots pass unpleasantly near his head, but whether they were aimed at him is not known. Captain Stokes turned out the quarter guard, who charged the murderer in a body. He ran from the officers' quarters towards the ration stand, closely pursued by a serjeant. Getting into a shed, he expended his last cartridge in blowing his own brains out. Colonel Williams was almost too much affected to be able to give the orders for the dismissal of the regiment from parade. Lieutenant Munro was buried on the evening of the 17th, the day on which he met his death. Captain Laurie died at half-past three on the same day. It was at first intended to amputate his leg, but the operation was not performed, as the other wounds, for which surgical skill could do nothing, were only too clearly mortal."

—The Bombay Native General Library is a flourishing institution. It has a balance of Rs. 17,116; 850 books are issued monthly.

—An exhibition and distribution of prizes to the pupils of the Girls' Schools of the Students' Literary and Scientific Society, Bombay, took place on Saturday afternoon at the Girgaum Road bungalow of Mr. Venayekrow Juggonathjee Sunkersett.

The Schools under the care of this Society are now Marathi only. They contain 221 pupils.

Bombay Gazette: "There cannot be a doubt that the Salt Duties are now so high as to press with the utmost severity upon the poor, and that the revenue itself suffers by the encouragement these excessive duties give to smuggling; yet, while the rich and clamorous few have been relieved of the burden of paying a heavy Income Tax, the poor dumb multitude is still paying its duty of—in some parts of India—2,000 per cent. on the prime cost of one of the chief necessaries of life."

—Allahabad has, according to the late census, a population of 144,464, of whom 3,551 are Europeans.

—The Government of India are going to extend the cultivation of opium into the Punjaub and into Sind. The *Bombay Gazette* has a letter from "M. R. C. S." on the subject: "Are we, or are we *not*, Christians? Are we human-hearted, or, like St. Anthony's miser, would a stone be found inside of our pericardium? Are we to be no better rulers than our Mussulman and Hindoo predecessors? It is sad enough that we cannot abandon our present trade in opium. Nay, it is certain that the suffering caused by any sudden change in the Malwa or Patna poison-cultivation, renders only a gradual curtailment possible or desirable. Enormous and constantly *increasing prohibitive duties* alone are required to work a practical improvement. There will still remain the fact, however, that the cultivators themselves are almost *necessarily opium-eaters all this time*. Now, opium does not only mean poverty, ruin, and sorrow to the eaters, but to all their family. And, unlike other stimulants, it is next to *impossible* to give it up, without almost certain attempts to commit suicide, on the part of the sufferer. We have had to watch day and night a highly-educated and delicately-minded lady, to prevent her dashing herself out of the window, when we had even gradually, and at her own request, reduced her dose of the fatal drug. And only by her own firm resolve, amid tears and agonising pain, which *we* could scarcely bear to see, did she conquer the dire habit. We have had to take away his razors from a perfect '*Admirable Crichton*,' and watch him narrowly (when he had determined to give up opium) for the same reason. We saw this strong man sob and writhe with pain, aye and delirium, ere he conquered. He tried many means (in his delirium, poor fellow) to destroy himself. But we were fully prepared. Read of DeQuincey and Coleridge. It is said they *never* succeeded in giving up the expensive and increasingly ruinous luxury. And these men were Princes of Intellect. Like alcohol, opium is a magician or good fairy in disease. But, like alcohol, it is a poison as food. But, worse than alcohol, the sufferings of the opium eater only begin when he tries to give it up. Thus there are poverty and ruin if he continues its use, agony and madness if he gives it up."

—*Indian Statesman*: "Post Office delivery peons go their rounds on bicycles at Allahabad, Cawnpore, and Agra, and it is intended to extend the system to all places of importance in the N. W. Provinces."

"The local papers state that the whole of the members of the Poona bar refused to take up the case of the missionaries, against whom the application was made to Judge Pinhey last week for the restoration of the lad recently baptized by them."

—The Pratt Memorial Fund amounts to Rs. 25,000.

Tuesday, April 23.

—The (Lucknow) *Witness*: "It is stated that no less than four hundred and seventy Acts of Parliament, seeking to 'regulate' the liquor traffic in England, have all signally failed. This result need surprise no one. All attempts to regulate evil must fail, and the only true policy is to regulate it out of existence. Government might as well try to keep the tides from rising, as to expect a public vice to keep within the moderate bounds after a public sanction has been deliberately given to it. The most gigantic question the English people have ever had to deal with, is this liquor question, and such is the magnitude of the ruin it is causing, that the question cannot be evaded. In India it is not too late to anticipate the greater part of the evil, but every year we are approximating more nearly to the English standard, and every year it is becoming more difficult to settle a question which must be settled sooner or later."

—Connected with the Indian Missions of the English Wesleyans, there are 55 chapels, 266 agents, and 662 members. The number of chapels seems disproportionate to the number of members.

—The *Witness* tells us that at a certain station in India where there had not been for years any mark of special religious activity, a religious interest recently began to manifest itself; meetings in private houses were held; there was every prospect of good being done, when "the inevitable chaplain" stepped in, and began to denounce the private meetings from his pulpit. The *Witness* says:

"The New Testament encourages believers to meet together, and Christ promised to be present *wherever* 'two or three' should meet in his name. Our modern monopolists, however, seem to have discovered that this promise was not correctly given. It should have been, 'Wherever two or three are met together in a Gothic Church, with an authorized and properly attired priest, and a sufficient supply of candles, there am I in the midst.'

"A painful experience has convinced us that, as a class, Christians who fancy they are priests, disciples of Christ, with the spirit of Aaron in them, are singularly unable to take broad views of religious truth, to comprehend the signs of the times, or even to notice the ground slipping away from beneath their own feet. They learn very little, and they forget very little. A new life is slowly, but most surely, being infused into the Church in India, and it is being manifested at many points; but these men will neither comprehend it, nor comprehend the uselessness of preaching and talking against it. They might as well preach against morning showers or evening rainbows during the rainy season. God has commenced the work, and he will carry it forward. The chaplains of India have a grand opportunity to lead a great religious movement, but if they fail to understand their position, and try to oppose instead of boldly leading the Christian host, their efforts will be futile, and their history in India will close with the present generation."

—The following telegram is from Singapore, 22: "The Messageries steamer *Neva* struck on a reef in the Banca Straits on Saturday last. Her recovery is doubtful."

—The Flying Squadron, consisting of the *Narcissus*, *Inconstant*, *Topaze*, *Cadmus*, *Immortalité*, and *Volage* arrived yesterday. They remain here till the 9th of May. They left England last November, and expect to reach there again next November.

—China Trade report: Tsengkwofau, Viceroy of the two Kiang, is dead. The Mahomedan rebellion continues unchecked.

—*Times of India*: "The Rev. T. Williams passed, yesterday, the Government Examination in Marathi, according to the Higher Standard. We believe he is the first Missionary who has ever done so."

—*Jam-i-Jamshed*: "During the last six months, 40,000 boxes of brandy have found their way into Bombay viâ Damaun, and about 25,000 boxes more are expected to arrive before the end of this month. This enormous quantity has been imported in anticipation of the monsoon, when no ship could reach the latter harbour."

—The *Rangoon Times* informs us that grog-drinking is on the increase among the Burmese population. A drunken Burman in the old time would have been very nearly as great a curiosity as a mermaid. The use of opium and gunja is also spreading among the native Burmese.

—The Rev. Mr. Gregson, at Agra, has established a Temperance Association, and 70 soldiers have joined it.

—The people of Madras, as represented by the *Madras Times*, are alarmed by the report that their coming Governor is pious, and this is the sort of welcome they give him:

Through his nose his pensive Lordship,
At night when full is the moon,
Delighteth to drone the "*Old Hundredth*,"
That very refreshing tune.

And oft his eyes turn heavenwards,
Till only their whites remain;
From his face, you'd be apt to fancy,
My Lord was in constant pain—

For he moaneth oft, and heaveth
A sad sepulchral groan,
As he thinks of the sinful Madrassees,
Midst whom his lot is thrown.

"They are given to worldly amusements,"—
(Here is good Lordship sighs)
"To feasting, and fiddling, and dancing!"
(And here he turns up his eyes.)

Then mutters his Lordship, "Never,
If heaven will but send me grace,
In Madras shall a ball be given,
Whilst I am the chief of that place!"

Poor Madrassees! This is worse than the Income Tax. We suggest, however, that the normal condition of the people who make such frantic exertions to amuse themselves, must be melancholy in the extreme.

—The *Bombay Gazette* calls for Rs. 7,000 to give the 2,000 men of the flying Squadron a feast on the Esplanade.

—It is said that Sir Roundell Palmer's brief for the Geneva Arbitration is 30,000 guineas. His fee for preparing the English case was 2,000 guineas.

—A recent writer in the *China Mail* insists that in regard to the census of the celestial empire, errors have been committed of so stupendous a nature as to affect all estimates of the total population of our globe. He reduces the population from 477 to 125 millions for China proper, or 150 for all China, Thibet, Mongolia, and Minchuria.

Wednesday, April 24.

—The neighbourhood of Wai is said to be infested with robbers. The dak was lately plundered by them.

—The *Indian Statesman* has some remarks upon destitution in Bombay, and the necessity of organized efforts for dealing with it. Such an organization as is recommended exists in connection with the Girgaum church, and is doing much good we believe. But actual destitution in Bombay is the excuse for three times the amount of pretended destitution.

—*Pioneer:* "A particularly atrocious murder was committed at Bareilly on the 17th, the night of the Hindoo *Ramnowmee* festival. From this circumstance, and from the fact that the murdered man had been threatened with Mahomedan vengeance for blowing his horn during the Mussulman procession at the Mohurrum, the crime is attributed, with much appearance of reason, to the Mahomedans. An old man, upwards of sixty years of age, was living in a secluded *Thakurdwara*, of which he was custodian, with his wife of about the same age. It was found on the morning of the 18th that both had been foully murdered."

Thursday, April 25.

—*Times of India:* "The Baisakhi fair at Umritsur passed off without any of the disturbances prophesied. As each prophecy of the Kukas is proved to be a lie by lapse of time, the faith of the main body of the sect seems to waver. Reports of numerous recantations come from Goordaspur and Hoshiarpur."

—Rs. 7,000 has been subscribed for the entertainment to the marines. Cowasjee Jehangheer, Esq., and the Hon. Sir A. D. Sassoon have each given Rs. 1,000.

—The *Golconda*, with next week's Mails, left Aden yesterday, at 5 P.M.

Friday, April 26.

—*Overland Mail*, April 5: The great Paris libel case has ended in a partial triumph for General Trochu. The defendants have been found not guilty of defamation, but guilty of insult, and sentenced each to a month's imprisonment and a fine of 3,000 fr.—The strict requirement of regular passports in France is much commented upon.—A highly successful patriotic celebration took place in Holland on April 1.

The Warwickshire strike of agricultural labourers is spreading to other counties, and is much talked about.

Papers relating to the Kuka executions are about to be laid before Parliament.

Lord Dufferin succeeds Lord Lisgar as Governor-General of Canada, thus causing a vacancy for the Chancellorship of the Duchy of Lancaster.

A telegram announces an earthquake in Southern California, with great loss of life. 300 persons were killed, and 100 injured at one place.

It is stated that the Peninsular and Oriental Company have nearly concluded arrangements with the Italian Government for a line of steamers between Italy and Asia.

Amongst the deaths recorded this week are the Marquis of Graham; Dr. S. Hood, D.D.; Mr. J. Peel, M.P.; Professor Maurice: Major-General A. Emmett, R.E.; Major-General G. Gambier, C.B., R.A.; Colonel A. B. Whetham; Lieut.-Colonel H. D. Campbell, late 1st Life Guards: Lieut.-Colonel G. Robeson, late Military Train; and Major E. St. G. Smyth, late 30th Regiment.

At Manchester the public welcome to Mr. Disraeli was so unbounding, the ceremony of presenting addresses so unique and hearty, and the great assembly of thirty thousand so unanimous, that it is impossible to misinterpret the meaning. Mr. Disraeli standing on the platform of the great Free Trade Hall, and speaking for three hours and a half to a crowded, sympathetic, and enthusiastic audience, is certainly so far the political event of the year.

The Portuguese Government has signed a convention, for the establishment of a cable between Lisbon and Brazil, touching at Madeira and Cape de Verde.

—At a meeting of the principal Hindoo inhabitants of Joonaghud, held the other day, it was resolved to erect a new temple there.

—The dengue fever has been prevailing very extensively in Calcutta.

—*China Trade Report:* "The Pekin *Gazette* publishes a very interesting memorial to the throne from Prince Kung, in which he asks that the Provincial officials be instructed to carry out the terms of the Treaty, and to treat foreigners in the country with respect."

—Deaths last week, 421. By small-pox 80.

—*Melbourne Argus:* "The destruction of three large Australian theatres—the Haymarket in Melbourne, the Prince of Wales's Opera-house in Sydney, and now the Theatre Royal—in the brief space of 18 months, seems a remarkable coincidence. The three events coming so quickly after each other have been a severe blow to the profession."

—*Samachar:* "The steam-ship *Otterburne* arrived in Aden harbour on the 31st of last month in a crippled condition. On inquiry it was discovered that about two months before she had left Jedda with about 1,000 pilgrims on board, and arrived as far as Hodeida in safety. Shortly after she left this port for Aden she broke her screw, and became helpless. She remained in this condition for about two months without being able to reach any port. Provisions and water having been nearly all consumed, several seamen died from exhaustion; the Captain also died."

Selections.

TWO OR THREE.

It is a frequent lament in India, that praying people are so few, and the interest in spiritual matters so slight, that it is difficult, and in most cases impossible to maintain regular prayer-meetings. A Christian gentleman in a large station recently expressed to us his earnest desire to see a prayer-meeting, Bible-class, or some kind of social meeting, started, but regretted that he knew but few persons who would join in such a meeting, and felt uncertain about their faithfully sustaining it for any length of time, if started. It always seems to us that this lamentation is needless, and that the difficulty in the case grows out of a mistake as to the true character of the meeting which it is proposed to hold. When our Saviour provided for the assembling together of His followers, He foresaw this very difficulty, and hence gave the promise of His presence to every little group, even though the number be not more than two or three. But in our day the almost universal mistake is to suppose that the people make the meeting, and to forget that Christ alone can make the place of assemblage a place of worship. If He is present with but two of His followers, the meeting is a glorious success; if He is absent, although a thousand persons go through the forms of worship, the meeting is a failure.

In starting a prayer-meeting, the great effort should not be to secure the attendance of twelve, or twenty, or fifty persons, but to find two or three kindred spirits—more if possible, but not necessarily more—who can meet in spirit and in truth to claim the Saviour's presence. If only two persons in all the station are in sympathy in this matter, let them begin in the name of the Lord. Let them appoint a time to wait upon the Lord, to seek the communion of the Holy Ghost, and as surely as God has placed his promises on record, the two believers, like the two sorrowing disciples walking up the highway, will find a Third One in their company, and will know assuredly that they do not call upon God in vain. But let them meet to seek the Lord—not to talk, to read, to discuss questions of theology, or even to sing and pray as a mere religious service. Be the assembly large or small, no result will follow unless a definite object is set before the believer's heart, and in a prayer meeting that object should primarily be, to seek the Saviour's presence. When this is found, a bond is secured which will hold the few believers together, and an attractive power discovered which will draw others to the humble place of meeting.

When Christ was here on earth, His presence in any place never failed to draw the people together. The rooms and doorway of every house he entered were nearly always thronged with eager listeners. It is strange that we are so prone to forget that Jesus Christ is yesterday, to-day, and for ever the same. He is still a living Jesus, and His presence will attract the multitude as it did in olden time. The priest, the lawyer, the Pharisee, or the Sadducee, may shun the place where He manifests His presence, but the multitude, the publicans and sinners, "the common people," will come to seek Him as they did eighteen centuries ago. But if our devotions are lifeless, our worship ceremonial, our faith a mere assent of the intellect, and our meetings the victims of religious routine, Christ will not be in the midst, and the place appointed for prayer will surely be deserted by the public.

It sometimes happens that a meeting is commenced with good prospect of success, a goodly number of persons attend, and an encouraging interest is shown, but after a time the interest wanes, one after another ceases to attend, and at last the leader of the meeting is left alone, wondering at the cause of the failure, and heart-sick and discouraged. The cause of the failure is evident enough. It is because the meeting was made to depend on the attendance of a certain number of persons, and not upon the presence of the Lord Jesus Christ. A beautiful rope may be made of sand, but it is sure to fall to pieces the very moment the slightest strain is put upon it, and in like manner a religious assembly that is not bound together by Christ, lacks the first and essential element of cohesion, and must soon dwindle into nothing.

But few praying people can be found in India, and yet we are assured that two or three can be found in every station. If any one, like the discouraged prophet, looks upon himself as entirely alone, let him ask God to bring to him some kindred spirits, and he will not long be left alone. Then the two, or three, or four believers begin to seek the Lord in company, and soon a good work will be commenced, and God will raise up witnesses for Himself, and workmen for His vineyard. The great need of the hour in India is unity in prayer. Christ's gracious promise is slighted, and Christians are mourning in solitude, when they might be, and ought to be, rejoicing in the presence of their Lord and Saviour. It is no time to mourn over the moral desolation of the land, and the paralyzed state of the Church, but the very extremity which excites our solicitude should stimulate us all to more instant and earnest prayer for the presence of the King in the camp. If we all continue instant in prayer, 'with one accord,' a better day will soon dawn on India, and very soon streams of salvation will burst forth in the desert land in which we dwell.—*Witness.*

Miscellany.

Christian works: Notices have already been given of the wonderful religious movement that has been commenced in Reisi, a town of about

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10,000 inhabitants, situated in the south of Sicily. After Signor Malan, of Messina, had preached in one of the Roman Catholic churches to large assemblies for about a week, he was obliged to return to his own congregation. The excitement that had been produced did not, however, pass away with his departure. Many of the inhabitants petitioned the municipality to grant the use of the church to the Evangelicals. This was by a large majority agreed to, but the Government, who are still afraid of doing anything that will offend the Papal party, annulled the municipal decree, and ordered the keys to be again handed over to the priests. The inhabitants have not, however, lost all hopes of obtaining that which they wish, and at the census which was taken on the 31st December no fewer than four thousand registered themselves as 'Evangelici.' It would be too much to say that the majority of these are fully acquainted with the doctrines of the Evangelical religion; but this circumstance proves that a very large proportion of the people have separated themselves from the Roman Catholic Church, and are anxious to be instructed in the truths of the Gospel. The Waldensian Church has sent one of its ablest evangelists to carry on the work that had been commenced by Signor Malan. The inhabitants have in the meantime hired a hall capable of holding 200 persons, and so great is the desire to hear the preaching of the Gospel that the people go in turns to hear the expositions of the evangelist.

Nor is this religious movement confined to Riesi. In Messina, Catania, and other towns in Sicily, flourishing and steadily increasing congregations exist. Some inquirers about the end of last year invited Signor Malan to visit Argira and hold religious services there. As no hall sufficiently large could be obtained, Baron di Catucchi, one of the leading men of that town, not only placed the largest room in his palace at the disposal of the evangelist, but even took his stand at the door leading into the street and welcomed those who had not the courage to enter his princely dwelling uninvited. At first the priests took little notice of this, because they believed that the evangelist could not continue there for a lengthened period, and that the impression which was produced would be only temporary; but when they found that he returned again in the month of January, and that the eagerness to hear him continued as great as ever, they saw that it was necessary to do something to counteract the influence which he was exerting. Being conscious of their own weakness and inability to meet with satisfactory arguments the teaching of Signor Malan, they invited a well-known Capuchine monk to come from Bronte to their assistance. A challenge to a discussion was accordingly given and readily accepted. Baron di Catucchi offered his hall for the debate; a president, a secretary, and two questors were chosen by each side; and the discussion, on the right of everyone to read the Scriptures took place in the presence of 200 auditors, one-half of whom were Roman Catholics and the other half 'Evangelici.' The discussion lasted for upwards of five hours, but not the slightest impatience was manifested by the audience. When Mr. Malan was obliged to leave he was almost suffocated by embraces, and one man was heard saying, "That holy man who preaches the Gospel to us is obliged to leave, while these vile fellows (the priests) remain."

—In the library of the British Museum are copies of no less than 175 various editions of Pilgrim's Progress in English.

—The *Church Times* thus amiably comments on the Church Reform meeting held in St. James' Hall: "The general impression produced on our minds by a perusal of the proceedings, is that we are reading again a page from the Gospels or the Acts, telling how the Pharisees, the Sadducees, and a sprinkling of Herodians combined for the defence of the Jewish Establishment against the growing forces of Christianity."

—A writer in the "*Rock*" denies that Protestant is a modern designation. Looking at the etymology of the word, which makes it to mean one who solemnly affirms or witnesses, he points out that this is just the office which is assigned to believers in the word of God. Ye are my witnesses saith the Lord. Our word 'martyr' comes from the corresponding Greek word.

—A Bedford paper gives an account of a recent Revival of religion at that place. It says: "During the week at St. Paul's Chapel, and the week at St. Mary's, not less than two hundred and fifty found peace —many were members of other congregations. There has been no excitement that has left us exposed to the so much dreaded reaction. It has been rather as dew on the mown grass that the Spirit has come, than as the mighty rushing wind. And as of old, the devotions of the Church, its prayers and faith, are seen in the steady additions to our numbers. Why should it not be now as then, here and everywhere, that the Lord should add daily such as shall be saved?"

TELEGRAPHIC NEWS.

London, April 18th: In the House of Commons to-night, Mr. Gladstone, replying to Mr. Hoare, said that no information regarding the German Ultimatum had been received by the English Government. Mr. Gladstone also announced to the House that, in deference to the general feeling of the nation, an additional grant would be made to Lady Mayo.—Mr. Leatham's amendment to the Ballot Bill, which renders it penal to expose the Ballot papers, although supported by Mr. Gladstone, was rejected by 274 against 246 votes. Some excitement ensued on account of the result of the vote.—Mr. Gladstone announced his intention to persevere with the Bill.

Washington, 18th: The Committee on Foreign Affairs in the House of Representatives are discussing the question of the indirect claims, and are inclined to the withdrawal of the same. Mr. Banks, the chairman, has been ordered to consult with Mr. Fish on the subject.

Paris, 19th: The *Constitutionnel* denies that difficulties have arisen between France and Germany.

London, 20th: Government has ordered a public funeral to the late Lord Mayo, which is to take place in Dublin.—Lord Chief Justice Bovill has granted a rule *nisi* for bailing the Tichborne Claimant.—The *Norddeutsche Zeitung* emphatically denies the statement made by the *Daily Telegraph*, that Germany has sent an ultimatum to France.—Lord Russell has postponed his motion relative to the Alabama claims.

Berlin, 20th: The Prussian Government have informed the Bishop of Ermeland that they cannot sanction the sentences of excommunication pronounced by him, as they consider them to be invalid; and that unless the Bishop removes from the conflict, his recognition by the State will be void, and the maintenance of the existing relations between the Catholic Church and the State rendered impossible.

London, 22nd: The *Daily News* states that the Government will probably be defeated on Mr. Fawcett's Dublin University Bill, and that they will in consequence resign. A Conservative Ministry will succeed, and a general election will take place in the autumn.

Paris, 22nd: A general rising of Carlists has commenced in Spain, and bands have appeared in several provinces. The Government have adopted measures for its repression, and troops are in readiness to march.—At the re-opening of the National Assembly, the order of the day was decided upon.—The assembly have decided to discuss first the law for the establishment of a State Council, and afterwards the Army Bill.

Washington, 22nd: The American counter case, which is most voluminous, has been presented to the Senate; it maintains that both parties have invested the arbitrator with all functions necessary to determine the issues of the case, and that being bound by such reasonable and established rules of law as it was supposed both parties had in view when entering upon the Treaty of Washington, it was to the highest interest of both Powers to come to a final settlement.

London, 23rd: In the House of Commons last night, Mr. Cardwell announced that the annual military manœuvres would commence on the 31st August on Salisbury plain.—Lord Chief Justice Bovill has made a rule absolute for bail of the Tichborne claimant, believing that he will be tried for perjury and not for forgery.—Their Royal Highnesses the Prince and Princess of Wales have arrived at Venice.—Clauses 5 to 18 of the Ballot Bill have been adopted.

24th: The Washington journals urge withdrawal of the indirect claims.—H. R. H. the Princess Royal of Germany has been safely delivered of a Princess.—General Van Straubenzee has been appointed Governor of Malta.

Paris, 24th: M. Goulard has been appointed Minister for Finance, and M. Tesserence Bord, Minister for Commerce.—The Carlist insurrectionary movement in Spain is spreading. Several bands are being actively pursued by the troops.

Washington, 24th: Mr. Banks has reported to Congress the result of his interview with Mr. Secretary Fish regarding the advisability of withdrawing the indirect claims. Mr. Fish stated that the American Cabinet were united in their views on the Alabama question, and that no proposal to withdraw the indirect claims had been made; he therefore did not understand that he had power to change the American case. He deprecated a debate in Congress on the subject.

London, 25th: In the House of Commons last night, Mr. Gladstone, replying to Mr. Fawcett, said that he was not disposed to consider a resolution of the Dublin University Bill as a vote of confidence necessitating a suspension of business for its discussion; but its eventual adoption would involve the resignation of the Ministry.

Madrid, 25th: At to-day's sitting of the Cortes, His Majesty the King announced that Government would act with the utmost firmness in suppressing the insurrectionary movement of the Carlists. He also said that he would never deceive the country nor abandon his post.

PASSENGERS SAILED.

Per Str. *Lorne, April 19th:*

Mr. and Mrs. Fell; Capt. Mathew, R.E., wife, and 2 children; and Mr. Samuel Gliddon.

Per Str. *Thomas Wilson, 22nd:*

Rev. and Mrs. J. Stuart and child; Mr. W. Williams; Capt. Woodcock; Mr. Robinson; and Mr. New and 3 children.

Per Str. *Delhi, 22nd:*

For Southampton.—Mr. and Mrs. F. J. Johnston, and child; Captain and Mrs. Mackenzie, and 4 children; Mrs. Dempster, and 2 children; Colonel and Mrs. Fuller, and child; Mr. C. T. Fuller; Miss Frere, and child; Colonel and Mrs. Pogson, and 2 children; Lieutenant Colonel Reynolds; Mr. and Mrs. Manooch, and child; Capt. and Mrs. Iredell, and child; Mr. Bainbridge; Captain Wilson; Mr. and Mrs. T. Miller, and 2 children; Mr. Smyth; Lieutenant H. Ward; Mr. T. Armstrong; Mrs. Young, and child; Captain and Mrs. Tyler, and 2 children; Mr. and Mrs. Ballenden; Mr. Hollingsworth; Surgeon Major and Mrs. Gilbert; Lieutenant Colonel and Mrs. Dowell, and 2 children; Mrs. Dunlop; Mrs. Dixon and child; Mrs. Gregson; Mr. and Mrs. Whitman; Mr. Kamford; Lieutenant Hawkes; Mr. J. R. Bell; Mr. J. W. Young; Lieutenant Colonel and Mrs. Hanmer, and child; Mr. Macfarlane's child; Mrs. Gamble; Mr. Calvert; Mr. and Mrs. Humphries; Mr. and Mrs. G. H. Hayfield; Lieutenant Colonel J. R. Auldgo, Mrs. Pearse, and child; Captain and Mrs. Burleton; Mr. Gordon; and Dr. Rice.

For Brindisi.—Hon'ble Mr. F. Stephen; Major A. D. Clay; Mr. and Mrs. Colvin; Mrs. and Miss Thornhill; Captain and Mrs. Hubbard; Major and Mrs. Prinsep, and child; Mr. E. Cameron; Mr. Mackenzie; Mr. Hind; Mr. Thompson; Mr. H. F. Brown; Mr. J. Henry; Mr. Benjamin; Captain Tickell; Mr. G. W. Allan; Mr. and Mrs. Beadon; Mr. and Mrs. H. Rivett-Carnac; Mr. Waylaust; Dr. Barry; Capt. W. Thomson; Mr. T. Thomson; Mr. and Mrs. Lothbury; Mr. W. C. Baker; Mr. H. L. Pearse; Mr. and Mrs. J. H. Prinsep; Dr. Law; Captain Campbell; Mr. Palmer; Colonel Becher; Mr. Proctor; and Mr. Quinn.

For Suez.—Colonel Sir C. D'Oyly; Lieutenant C. F. Hall; Mr. E. Bradon; Mr. F. Drew; Mr. J. Sands; Mr. C. F. Overteck; Mr. B. W. Dooke; Hajee M. H. Minagay; and Aga Hussen Allee.

Per Str. *Celia 20th:*

To Liverpool.—Mrs. Murray, four Misses Murray; Captain Eardley Wilmot; Mr. and Mrs. Woods and five children; Mr. Woods, junior; Mrs. G. E. Ward, five children; Mrs. Parker; Mr. and Mrs. C. W. Lennox and child; Mr. R. Findlay; Dr. Playfair; Dr. Anderson; and Mrs. Rowcroft and two infants.

PASSENGERS ARRIVED.

Per Str. *Persia, 19th:*

From Genoa.—Messrs. Penot, Cussy, Elliott, Scottow, and Sibille; and Mr. and Mrs. Colman.

From Naples.—Messrs. Antony and Brooke.

Per P. & O. Co.'s Str. *Pekin, 26th:*

From Brindisi.—Captain Trevor; Captain Upperton; Col. St. George; Col. Doria; Col. Thomas; Capt. Ballye; Capt. and Mrs. White; Major Trevor; Major Hastings Fraser; Mr. Scott; and Mr. Steel.

From Southampton.—Rev. J. Y. Darling; Mr. W. S. Drake; Capt. and Mrs. Stewart; Mr. Milne; Col. Sankey; Asst. Surgeon Duke; Mr. C. J. Shaw; Mr. J. A. Browne; Mr. and Mrs. Langton; Mr. Thom; Major Ripley; Mr. and Mrs. Hennessey; Mrs. Capew; Mrs. Mullins and child; Mr. J. Sunderland; Mr. A. H. Ashdown; Mr. F. Sleet; Mr. F. W. Smith; Mr. C. E. Chamberlin; and Mr. Symonds.

From Gibraltar.—Mrs. Wilton, and Mrs. Viegas and child.

From Suez.—Mr. F. Duck and Mr. Pater.

DOMESTIC OCCURRENCES.

BIRTHS.

GILLESPIE—April 22nd, at the Mission House, Rajkote, the wife of the Rev. Robt. Gillespie, of a daughter.

ANDERSON—April 24th, at Broach, the wife of R. S. Anderson, Station Master B. B. and C. I. Railway, of a daughter.

MARRIAGES.

VOGLER—HUSSEY—April 18th, at Surat, by the Rev. Mr. Montgomery, Otto Vogler, Esq., of Bhownugger, to Miss Agnes Margaret Hussey, of Bombay.

DELIMA—DESOUZA—April 24th, at the Roman Catholic Cathedral, Kalbadavie, by the Rev. Dr. J. Willy, S.J., Michael DeLima, to Rufina Angelica, daughter of the late Mr. A. D. DeSouza, Assistant Commissioner of Customs, Bombay.

DEATHS.

ROBERTS—April 16th, at Belgaum, Charles Leckie, the infant son of Captain C. P. Roberts, Royal Artillery, aged 6 weeks and 2 days.

STANLEY—April 16th, at Bangalore, Colonel H. Stanley, Bombay Army.

HARRISON—April 22nd, at the Marine Lines, Esplanade, Mimey Mary, the beloved wife of S. J. Harrison, Esq., aged 26 years.

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